The Bombay Guardian.

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WEEKLY REVIEW.

—We should like to know whether there is any foundation for the *Bengalee's* statement "that the Lord Bishop of Calcutta has ruled that worshippers of idols should not be allowed admittance into Christian churches at the divine service."

For want of room we are obliged to let some letters stand over till next week.

The Rev. J. G. Deimler proceeds to Europe by to-day's Mail. It is more than 13 years since he first landed in Bombay, but a part of the interval was spent by him at Mombas, East Africa. His work in Western India has been chiefly among the Mahomedans. A meeting of Native Christians was held on Wednesday, when farewell addresses were made, expressive of the high appreciation in which his services and those of the late Mrs. Deimler are held. It is hoped that Mr. Deimler will return to this field, as soon as his health has been recruited.

A writer in the Indu-Prakash finds pleasure in contrasting a recent article of ours on Idolatry (elicited by Max Muller's remarks) with the views of the *London Saturday Review* on the subject. He greatly prefers the latter, which are neither more nor less than an apology for Idolatry. The *Saturday Review* has for its mission to find out the virtues of whatever is stigmatized as evil; a few years ago it sought to show us that falsehood was a useful and necessary thing in its place. It now tells us that idolatry is 'the law of all human nature and we cannot escape from it.' It is unable to make any distinction between anthropomorphism and idolatry. It concludes that all mankind are more or less idolaters. We need not wonder that the *Indu-Prakash* should be delighted to have the aid of the *Saturday Review* in this warfare:

"While the *London Saturday Review* embodies the highest progress which religion has made in enlightenment and liberality, the *Bombay Guardian* may be taken as a representative of old intolerant conventional beliefs which perceive in idolatry nothing but the agency of Satan, and which lead to a most uncharitable conclusion respecting the fate of idolators in the next world. While the one breathes the spirit of rationalism which is silently but certainly revolutionizing the Christian world, the other finds nothing unphilosophical and uncharitable in the notion that Christians as such are in the way of salvation and that heathens are trying their best for securing a passport to the kingdom of darkness."

It proceeds:

"Is image-worship unknown to the Church of Christ? Is not this necessity of all thought manifested in Christian notions of the Deity? Is the worship of the Cross, of the images of Jesus crucified, of the Virgin Mary and the relics of the saints anything radically and essentially distinct from the worship of Vishnu and Shiva? Is not the tendency of human nature towards concrete objects of devotion as unmistakably manifested in Christendom as in heathendom?"

The question with us is simply, What does the Bible say? We believe that it is the word of God. To us its decisions are final. It condemns alike the worship of the Cross, of the images of Jesus, the relics of saints, the pictures of Mary and the worship of Vishnu and Shiva. Doubtless one reason for which the Bible condemns all idolatry, is because such worship hinders the worshipper from coming to the true knowledge of God. The anthropomorphism of the Old Testament had an entirely different aim and result; it assisted men to come to the knowledge of the true God, of his personality and of his spirituality; and prepared men for the Revelation of God in Christ. The Gospel is at once the mightiest subvertor of idolatry and the fullest revelation of the Deity, ever known among men.

If the *Indu-Prakash* is right, the Baboo Chunder Sen is prosecuting a most unnecessary mission, when he exhorts Hindoos to renounce idolatry, absolutely and forever.

Our contemporary doubtless knows something of history. What is the testimony of history? Does it testify that such apologies for idolatry as those which the *Saturday Review* plumes itself in enunciating, have been the means of elevating the nations? The ideas may be new to the *Saturday Review*, but they are not new to idolaters. This is just the way that idolaters have always been in the habit of reasoning. That which has emancipated the nations and brought them up into the light which they here and there enjoy, is a system that while it forbids all compromise with idolatry gives us a revelation of the Deity, such as is calculated to win our affections and our confidence while it creates the worshipper anew in righteousness and true holiness after the image of God.

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THEISM AND INDIA'S REGENERATION.

Some seem to think that scepticism will condone for any amount of silliness or extravagance. The absurdity of the following language, used by a contemporary, would be sufficiently obvious to all, if it were not for the idea that infidelity is intellectuality:

"Pantheism never forms a Church; its units do not coalesce; its tendency is to keep its atoms segregated and apart from each other; it has no prayer, no song of praise, and consequently none of the popular and established means of religious fellowship. It prates less about Deity than either Theism or Christianity: it has no words, but it worships more deeply than either. Being a religion of feeling and intuition it requires a mind of a peculiar temperament, or of remarkable powers, or of fine culture to be imbued with it. It is confined, therefore, to a certain section of the aristocracy of the race, and is unfit in the present stage of the world to move masses."

Now Pantheism is all but universal in India. There is no one idea that more thoroughly pervades the Hindoo mind, in the lower classes or in the higher, than this, that God is all, that there is but one Spirit, that only sin and ignorance hinders any man from realizing that he is himself God. Yet we are asked to believe that the man who thinks himself an avatar of Deity, worships more deeply than the Christian does.

This is the view which our contemporary takes of the Brahma Somaj movement:

"The dream of the Somaj, as the Baboo plainly pointed out, is to make India a great nation, a regenerated nation; and as the idea gains strength and the Somaj gains numbers, an organisation will be gradually developing itself throughout India which will find English dominion a barrier to the realisation of their desire of national renaissance—and a barrier which must, if possible, be overcome.

"If we survive Russian aggression and intrigue and are not extinguished by any outburst of Mahomedan discontent there is yet this one power of the Brahmo Somaj coming up in the distant future which will demand new terms of us with reference to India, and whether we refuse or not will become more and more exacting until it tries conclusions with us as to our right to be here at all."

The party which recognizes the leadership of Baboo Chunder Sen, is a small seceding body, separated from the larger because the latter are too conservative. How many are there in all India who occupy the position of this Baboo in respect to caste and idolatry? One hundred? we doubt it. The Prarthana Somaj in Bombay numbers thirty, but they are far from taking up his position in those respects. It is thirty or forty years since the movement began. In that time Christianity has gathered in 100,000 Hindoos, whom she is now training for the great work that is before her.

We are indebted to the same contemporary for a report of a lecture on Prayer delivered by the Baboo in Bombay. We quote the following passage:

"When God first allowed the truth of religion to dawn upon my heart,—(allow me to mention one incident from the earliest chapter of my religious life)—when I felt the very first movement that took place in my heart, then I felt the need of prayer. Day after day my heart was full of darkness, and I felt the influence of all the passions of the flesh, the allurements of the world, the power of evil, the power of fame, and of lust, and of ambition, and of covetousness, and of worldiness, and of scepticism. Against these multitudinous elements I, a poor man, could not possibly stand. Feeble in body, feebler in soul, feebler still in spirit, how could I stand in the face of enemies so awful, so formidable, and so numerous as these, enemies outside and enemies within, contending for mastery over my soul day and night, every hour of the day, every minute? What could I do in circumstances such as these? I waited not for the revelation of any particular prophet. I consulted my soul, and my soul stated, in language exceedingly distinct and articulate as it were,—'Pray, and pray, if you want salvation.' And then my proud and arrogant mind was humbled down, and with it was humbled down, my head; my heart, which had been eaten up with conceit, and arrogance, and self-sufficiency, found that there was nothing in it which could withstand the awful shocks of these temptations to me, and therefore as my only resource—all sides of

the horizon being dark ;— I felt that in one direction only could I advance, and that was prayer. I felt this word 'prayer' was witten in golden letters on the gate of heaven—on the gate of the kingdom of God—as if to show than none entereth God's kingdom except he pass through the gate of prayer—none conquereth sin or temptation unless he humbly, earnestly, and fervently pray. Then I prayed. The first day I prayed—and I prayed in the morning and in the night concealing the matter from the knowledge of my friends and relatives, for they were scoffers then, as some time before I probably was. I was sure that as soon as they came to know of it, they would ridicule me and scoff at me and try to dissuade me if possible from such a noble and godly habit; but lest such circumstances should happen, I kept the matter a great secret. Day after day I kept on praying, and in the course, I assure you, of a few days, I found as it were a flood of light, entering into the inmost recesses of my heart. I found all the darkness gradually being dissipated. Oh, it was cheering moonlight after a most impenetrable darkness and hideous sin. Then I felt cheered, and felt that I could eat and drink—and sometimes I could do so with pleasure. Then I found rest on my bed, and then I found comfort in the company of friends. For I can assure you there was a time in my life when I had given up almost mirth and good humour and cheerfulness, and amusement of all kinds. I felt that the world was dark because my heart was full of darkness, and had not my gracious and beneficent God revealed to me just at that time this great gospel of salvation, namely, prayer, I cannot think where I would have been to-night. You would not have seen me in Bombay addressing you from this pulpit. Oh, it is too much for my feebleness to bear—it overpowers me when it enters my mind—the thought where I would have been to-night if God had not taught me to pray? Prayer to me was the beginning of salvation."

The beginning of salvation. This reminds us of what is recorded of Cornelius. The Baboo took for one of his texts on a recent occasion, the words of Peter, 'Of a truth I perceive that God in no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him.' Cornelius, a Roman, taught of the Jews, became a devout and God-fearing man, giving 'much alms and praying alway.' God accepted him and wrought a series of miracles in order that he might hear from Peter the glad tidings of salvation through Christ. An angel announced to him that from Peter he 'would hear words whereby he and all his house should be saved.' He heard the words and embraced them as the words of eternal life. He now prayed more truly than ever before, but no longer accredited his prayers with his acceptance at the throne of grace.

The lecture which the Baboo gave about a year ago on the Character of Christ, showed that he had studied the Bible not a little. His language was that of unmixed admiration. For some reason or other there has been no reference to Christ in his public addresses in Bombay this time, none at least in the reports which have been published. We do not attempt to explain this. That lecture certainly conveyed the impression that he considered himself more indebted to Christ than to any other teacher. The remarks which we have above quoted show that he has considerable knowledge of the breadth and spirituality of God's law. By the law is the knowledge of sin. May that law be the schoolmaster to lead him to Christ, the Christ of the Gospels. Men often get rid of their painful convictions. But there is only one legitimate way of getting rid of the burden; only one divinely appointed way. When the Pilgrim saw the Cross, then the burden fell from his back and he saw it no more.

UNNOTICED MIRACLES.

Are miracles unknown in this century? Is it certain that God does not bear testimony to the word of his grace, in ways as admirable and marvellous as in the Apostolic times? If you say, assuredly he does nothing of the kind; then let me ask you, Are you certain that if he were to reveal his power, in marvellous works, that you would recognize it? You know that when Christ was on the earth there were men who could see no signs of the kingdom of heaven which was in the midst of them. To the poor man whose eyes Jesus had opened it was a marvellous thing that the Pharisees should not believe on Jesus; the opening of his eyes only exposed the fact of their moral blindness. It is a common saying that none is so blind as one who will not see; and it is a fact that in the majority of men the will is not on the side of Gospel truth, and is not disposed to do justice to its proofs.

Though the physicially blind do not receive their sight, the deaf their hearing, the sick their health, at the hands or by the words of Christ's ministers, it has nevertheless pleased God in the last ten years to give such displays of his power in connection with the preaching of the Gospel, as cannot but impress all who fairly consider the facts. When Jesus visited the country of the Gadarenes there met him a man out of the tombs, possessed with unclean spirits, naked, savage, violent, wounding himself, threatening the lives of others, altogether as demoniacal an object as we can conceiye of; yet a single word from Christ delivered the man from his tormentors, subdued his savage temper, banished his suicidal thoughts, annihilated the hell within him; in and presently we find him sitting clothed and in his right mind, meek and lowly and grateful, ready to do the behests of Jesus. The very extent of the ruin wrought by Satan, only gave opportunity for a more signal display of Christ's power than would otherwise have been possible. And in our own day, there have been and are examples of some in whom Satan appears to have been allowed to show what he could do in the way of making men utterly devilish, men who seemed to be animated by a legion of unclean spirits, men who were like a living and fearfully active curse, carrying terror and misery wherever they went; who have however been laid hold of by the word of Jesus and by the Spirit of God, and made gentle, contrite, humble, grateful, loving and eminently useful persons. One after another a considerable number of such trophies of divine grace have been lately brought to our knowledge. The last of whom we have heard is a man named Poole, still living and labouring in England. A little book lately published by Morgan and Chase tells what he was and what he is.

He was born in Yorkshire. His father was a journeyman saddler, and a member of the Wesleyan body. When a mere child Joshua Poole had to earn his bread in a rope-walk. Afterwards he went to school for three years. An uncle with whom he then lived taught him to drink. He learnt to play the fiddle, and this accomplishment became the occasion of the terrible degradation into which he afterwards sank. We let him speak for himself:

"Shortly after this the whole family, except my father, came to Bradford, and I got work for every one of them who could work. I gradually became more and more removed from the influence of Barrett, and more and more under that of evil companions. They invited me to go with them to a singiug saloon; this temptation I withstood for a long time, but at last gave way and went. Oh, the horror of that hour! I was perfectly bewildered; some of the people were whistling, others shouting, others talking in a oud voice, nearly all of them being half drunk. When I got home I could not pray; my mind was upset by what I had seen and heard. From that time I did not open my Bible; there it stood before me, but I dared not touch it. I next resigned my post at the Sunday-school; my conscience would not allow me to continue it. I now gave up everything good, and struck out every pious person's name from my list of friends, abandoning myself to evil companions, the saloon, and my fiddle, the desire for which I soon felt raging within me like a fire; and night or day, the bow was seldom out of my hands till I became a master in the use of it. Till I die, I shall consider my visit to that music saloon my second decided step to ruin."

In 1848 he married Jane Mellor, 'a woman of a sweet temper and pure morals.' A sad but brief life she passed with this wretched man.

"An amiable young woman, 'pure in morals,' of a 'sweet temper,' industrious in her habits, for she was 'a good weaver,' and could earn 'fourteen shillings a week.' Such is her character, as sketched by him who knew it best. We see her passing from her sick bed to her loom,—the feeble infant in its cradle, the death-sweat on its mother's brow, and consumption silently at work within her breast. There she stands, making hands and shuttle go, weaving a meal for Joshua and a shroud for herself. Darkest and most mournful scene surely is this on all the 'Road to Ruin;' heartless dissipation, wringing fourteen shillings a week out of the worn limbs of a dying woman!

"But it was her last effort, the wife's last tribute of unchanged love. Heart-broken, exhausted, starved, she passes away, and her infant soon follows her. The drunkard sacrifices wife and child to the Moloch of drink.

When Poole went to order the coffin he got very drunk. His child died a week after, and he then resolved to plunge once more into the world of low life.

His second wife's name was Mary Woolham. She was a primitive Methodist, a church-member and even a *local preacher*. She would *walk six or seven miles to fulfil* her preaching engagements. It is difficult to account for the infatuation that would allow her to unite herself to such a man.

"I now began," continues Joshua, "to frequent fairs and feasts at some distance from home. I would be away from home a week at a time. Returning very drunk from one of these weekly journeys, my father remonstrated with me, and I swore I would have his life for what he had said. As I proceeded to violence, my sister interfered, and I dragged her through the house by the hair of her head. At last I was thrust out of doors, and taken to prison; my poor old father refused to appear against me, and I was released. I was very much distressed, on coming to the prison gates, to see my mother and Mary standing without and weeping; and on reaching the house, there was father crying and looking at the carpenter and glazier repairing the damages caused by my violence. This scene pained me, and I promised amendment. During these dark days my wife was confined. I became the father of a dear little boy. But the die was cast; because of my violence towards my father, we were compelled to seek a home of our own, and without money or character I found it difficult work indeed.

"The only place I could get was a cellar kitchen; it lay twelve steps below the street, the window was a foot lower than the pavement, and was protected by an iron railing; it was damp, dark, and dirty, and a sewer ran in close proximity, adding intensely to our discomfort, and seriously injuring our health. My rent was one shilling and ninepence per week. Being now freed from all restraint I became worse and worse; I really converted my cellar into a hell.

"I remember coming home one morning about two o'clock; on entering, I found Mary sitting by a handful of cinders reading her Bible, and thinking about other days; she rose up and kissed me, saying, as she did so, she had been praying for me. I knocked her down as a reward. At another time she had sat up till five in the moring, her infant at her breast, and she had had nothing to eat all the previous day; yet in that state I beat her dreadfully, till her groans so alarmed the neighbours that I got notice to quit the next day.

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"Before my poor wife had well recovered from the effects of my brutality, she received a letter from home announcing the death of her father, and informing her that her name was the last on his dying lips. Her mother also informed her that she would no more consider her as her daughter, and as she had made her bed so she must lie on it, and from that day there followed a silence of three years. My cruelty at home, and the desertion of her mother, almost drove her to despair, and for a season she forsook every means of grace.

"On my return, I found Mary so reduced from want of food and ill health as to be confined to bed. She was propped up with pillows trying to do a bit of sewing for my father's master, in order to get a crust to keep soul and body together. This affected me much, and I hastened to take the work home in order to procure her some food, On my return I met some of my companions, and forgetting all about my wife and her condition, I entered a public-house, and there spent my wife's money and my time. About nine o'clock at night, almost dying from hunger (for she had tasted nothing for three days), and hardly able to crawl from inflammation in her legs, she staggered out to try and find me, with her baby under her arm: for she was not able to carry it upright. In this deplorable condition she reached the door of a low public-house, where I was on the floor, my face towards the door, and in the act of singing, 'Britons never shall be slaves.' As soon as my eye fell upen her wan countenence, I dropped almost lifeless on a seat, in the full belief that I had seen a ghost. As soon as the cause of my alarm became known, I wasupbraidedon all hands, and after one in the morning I rushed home, entered the house, threw myself across the foot of the bed, and fell fast asleep.

"In the meantime my poor wife had tried to crawl to my mother's house, but failed in reaching it, and sank upon a door-step, where being seen by some one who knew her, my mother was informed of her condition, and went to her. On reaching the house, so horrified were they at her shocking sufferings that the whole family wept. After being refreshed, my mother and sister led her home.

"Shortly after this we were compelled to quit our cellar and settle in another, as usual, underground. After our removal, Mary was confined of her second child. For *months* before this I was *never* sober. I feasted with the publicans and their customers, but Mary and the children starved at home, for do as I would I could never persuade any of them to give me so much as a loaf for the sufferers at home. It was a home! the sty of the pig, the kennel of the dog, were palaces to it. Scarcely an atom of furniture in it at all; I mistake, we had *one* knife, with which, as regularly as the return of day, I used to threaten Mary's life. So often had I done this, that once, in many months, being more sober than usual, I took it out of the house and threw it away, fearing I might, in some awful moment, really make our one knife dig an early grave for Mary, and buy a halter for Joshua. Whenever a knife was required, we used to borrow one from a neighbour."

We pass over many terrible scenes. Two children died within a few days of each other. They had suffered the pangs of hunger almost daily, and were doubtless killed by the misery to which their father's habits condemned them. One of them in dying said to his father, Daddy, will ye go with me? He replied, I cannot, love, but I will try to follow thee. He went out to get some money for the funeral expenses, came home drunk and knocked his wife down.

"My madness increased every day, and took a decidedly savage turn, especially towards Mary. So terrified for her life did Mary now become, that she deposited with the old rag-gatherer all my razors. One morning I came home about one o'clock, quietly locked the door, and put the key in my pocket. I then proceeded to an old box, which stood in a corner, and in which Mary kept locked up a few things belonging to the two children. I asked her for the key. This she refused, saying, there was nothing there belonging to me. I insisted on her opening it immediately, and at last she did so. How amazed the poor soul looked when she saw me take hence a razor. How that razor came there, and how at that precise moment my poor crazed head remembered it was there, is to us both still a mystery.

"I said to my wife, 'There it is, lass, the devil told me it was here, and he tells me I am to cut your throat before daylight, so while I make it sharp, you can make ready to die.'

"I began to whet it on my shoe; having, as I thought, made it sharp enough, I tried its edge on the face of my thumb, then I asked Mary if she was ready; for, said I, 'this night I intend to finish all, and make an end of the ball.'

"My wife calmly said to me, 'Joshua, you are not going to take the life of me and the two children, are you?' 'Yes,' I replied, 'I have threatened it long, and this shall be the finish of it.' Poor Mary fell on her knees and begged for her life. I again tried the razor on my thumb, and impatiently asked her if she was ready. Seeing she could make no impression on me with her prayers or her tears, she rose from her knees, ran to the grate, and seizing the coal-rake, she said, 'Now if I must lose my life, it shall go dearly.'

"Standing her full height, trembling and call-upon God to help her, she waited the result. I was sitting on the box, trying the razor's edge. She had made up her mind the moment I moved to strike me dead with the rake. She at this time had formed the habit of letting out the fire by day, even in the winter, in order to have a few embers to sit by alone, during the long, dreary nights. When I did come home she never dared go to bed till I had fallen asleep, that she might search my pockets, to see if in them there might be anything by which I could take their lives. On this night there were a few embers in the grate, and what were there burned fiercely.

"As I sat playing with the razor by the fire and as Mary looked at me, then at the two little ones asleep in bed, then at the glittering weapon she suddenly thought of eternity, and how, if she trifled another moment, we might, one and all of us, be plunged into it. The appalling thought nerved her arm; in a moment she sprang upon me, and snatched the razor from my hand, and buried it in the fire. I struggled to save it, but every effort of mine only buried it deeper in the fire; at last it was destroyed. And Mary exclaimed, in an agony of joy. 'Thank God the devil's defeated!' The poor thing laughed and wept in turns for some time. Thus Mary once more kept me from the gallows, herself from death, and the two children from an early grave.

"The people of the neighbourhood now began to grow weary of hearing nightly, from the depths of our cellar, the horrible cry of 'Murder!' The policeman used often to stand and listen, for hours, dreading the upshot of every brawl. All this while I was under the power of *delirium tremens*. Sometimes I would have a few lucid moments, in which I would weep like a child, and promise amendment. Often has my poor old father asked Mary to send me to prison, but she would not.

"About a fortnight after the razor scene, I was quarrelling with some of my neighbours, and Mary came and tried to quiet me. So much did this offend me that I seized her by the throat, dashed her at my feet, and fell upon her chest with my knees, still holding her by the throat till my long nails almost met. At last a crowd of women came to the rescue, and so completely mastered me, that I was obliged to flee for my life from their violence, and found refuge in the nearest public-house. The next morning, as I was going out, Mary burst into tears, and said, 'Oh, Joshua, come home sober to-night, or I cannot stand it much longer.' I turned round and said, 'If you speak to me I'll make it hotter than hell for thee.'

"All that day she trembled from head to foot from terror. She went to her next neighbour crying, and said, 'O, if you hear me scream to-day will you run in, for I fear it's going to be my end.' She promised she would. About two that afternoon I returned home on the trot. I could never walk when really drunk. Mary saw me coming and ran to the neighbour exclaiming, 'Oh, he's coming, and he's full of the devil. I can see it in him.' When I got into the house, I sat down in a chair, and fell fast asleep for half an hour. Mary thought her fears had been groundless. As soon as I awoke I called for something to eat, but the poor soul had nothing to give me. I rose up and seized her, threw her down, and knelt upon her chest, saying as I did so, 'I'll teach thee to have nothing in the house for me to eat.'

"The neighbour, according to promise, came in, and found me holding her long, black hair in my hand, dashing her head against the floor. When the woman came in, she tried to separate us, which made me seize the poker. The woman fled. 'I then struck Mary with it, who now believed she had received her death blow, and staggered to the door, where she fell into the yard senseless, and was carried into the house by four men, covered with blood, and laid on the floor, to all appearance, dead."

The Police came but his wife refused to give him in charge. 'He is my husband and the father of my children.'

At last, however, matters came to such a pass that this devoted wife found it necessary, for the preservation of her children, to leave him. She entered the Union; he discovered where she was and took her out; his brutality increased; he made frequent attempts upon her life; she was at last persuaded to get out a summons against him; he was sent to Wakefield prison for six months.

The feeling that is naturally enkindled by the spectacle of such wickedness, is a desire for swift and terrible retribution to fall upon the monster. What retribution? What vengeance can society take? It can put him to death. But what punishment is that? The man's life is a burden and a curse to himself. He has often wished himself dead, and has even gone about to destroy himself. If the man could be brought to abhor himself, to look with detestation on his life of wickedness, and devote himself body and soul to the promotion of the interests of his fellow-men, would not our sense of justice be satisfied? So long as a man is not cordially penitent, all inflicted retribution is inadequate. There is something in him unsubdued. We need not murmur then if divine mercy visits such a miscreant; for it is by the mediation of mercy that justice makes its effectual way to his heart and sets up therein a tribunal where the severest sentence possible is ever uttered on his past life. It pleases God for the manifestation of his own glory, from time to time, to single out men of such portentous wickedness, and transform them into humble, devoted, self-denying and most useful servants of the Gospel.

In prison there was no liquor to be had. For nine weeks he was consumed by a burning desire for vengeance on Mary, who had wept bitterly in parting from him. He laid a plan to murder her and her children, and then to take his own life. But there were two pious officers in the jail who showed him kindness, spoke to him of the Saviour, gave him opportunities of private prayer.

"In the morning I told Mr. B.—— my state o mind: he said, 'It's the Lord striving with thee; and whenever you have a desire to go into a private room to pray, tell me, and I'll lock you in when your work is going on all right.' I kept going into a closet to pray all that day, and at night felt as if my heart would break. I spent all that night in prayer; the next morning Mr. T—— began speaking to me as if I were in a prayer-meeting, and pointing me to Jesus. My soul's agony for three days was almost more than I could bear. On the fourth day, Mr. T—— was writing in the office, and seeing my face bathed in tears, he looked at me, and burst into singing that hymn,

"'Have you not succeeded yet?
Try, try again;
Mercy's door is open set,
Try, try again;'

"Ere he had finished the verse, I found peace, and entered my cell that night resting by faith on Christ as my Saviour. All night I prayed. I sang and shouted aloud for joy. The man in the next cell to mine started from his sleep, and hearing me singing and praying, although he had not prayed from his childhood, did that night pray, and resolve to lead a different life.

Poole came out of prison a converted man. But he had scarcely crossed the threshold before a powerful temptation beset him. Sixpence had been given him; immediately the idea came into his mind to get a drop of gin.

What a moment! His entire future was to be determined by it. He looked to Jesus. A second thought came to him; 'If I get one glass I shall want another, and I shall soon be a poor lost drunkard again.' Through Christ he got the victory. He began that very day to speak of Christ. His wife refused to believe in his conversion, and to join him. This was a great trial, but he employed his leisure in meetings for prayer and in visiting the sick. After seven months she became satisfied of the reality of the change and joined him. Since then they have been unitedly and happily laboring for the good of their fellow creatures. It has pleased the Lord to use them both for the inculcation of Gospel truth, and many through their testimony have been led to believe.

We must give one more extract from the Life of Joshua Poole:

"From January 22nd, to Febrary 4th, 1865, was spent in Halifax, where also the Lord blessed the preaching of his word. An incident of a second visit to Whitwood, which followed, is thus described by Joshua :—

"'I visited on this ocasion one of the coal pits. As I went along under ground, I began singing,

"'I'm a pilgrim bound for glory,
I'm a pilgrim going home;
Come, and hear me tell my story,
All who love the Saviour, come.

"'I then addressed the men and prayed with them, and eleven of them found peace in believing. The next day the pit resounded with hymns and prayers instead of oaths and curses. A revival of real religion followed; and to accommodate the increased numbers at the Wesleyan chapel, they took the old one down and erected in its place one much larger.

"'London. For the third time I visited the capital, and Mary came to it for the first time.'

"The *Revival* thus noticed their work at the East End :

"'Joshua Poole and his wife have just visited London. On Sunday morning, March 5th, they addressed in the open-air about three hundred of the Sclater Street 'fanciers,' who listened to their words with intense interest. In the afternoon they were present at the believers' fellowship in Gloucester Hall, Commercial Road, previously to which they had visited some of the low lodging-houses in Spitalfields, and addressed the inmates. The people seemed at first to resent the intrusion, but as soon as Joshua began to speak to them in their peculiar language—thieves' 'patter' and 'cant'—they pricked up their ears and listened with attention. It was probably the first time that any had heard *in their own tongue* the wonderful works of God.'"

"The following report appeared of a midnight meeting which Joshua and his wife attended :—

"'On March 14th, an exceedingly interesting midnight meeting was held in Shoreditch, a floor of a commodious building lately erected by the Society of Friends as schoolrooms for poor children of the neighbourhood, having been kindly lent for the occasion. Few persons could be found better qualified to address a meeting of poor fallen girls of the lowest class than Joshua and Mrs. Poole; for few have seen more of the life they lead. Joshua's career as a poor besotted fiddler, spending his days and nights for seventeen years in the lowest haunts, brought him in their way. His wife, while constantly engaged in seeking him, became acquainted with the same scenes. The counterpart of their wretched lives, as portrayed by these true-hearted evangelists, and affectionately used to 'point a moral,' was to these poor lost ones a powerful sermon; with very few exceptions, they wept bitterly. About 150 were present, of whom fifteen have been rescued as the result of the meeting.'"

In the North Altlantic the notable phenomenon is sometimes seen of an immense iceberg moving southward right across the Gulf Stream whose course is to the eastward. The thing is utterly inexplicable until the observer prosecutes his researches beneath the surface of the sea. Below the body of water which moves eastwardly, there is another current from the north, and the iceberg has a large part of its mass in this subaqueous stream. We are reminded of this by the religious movements of the day. One of these movements is conspicuous; the leading journals readily open their columns to its articles; it claims to be the result of profounder thought and larger freedom than our fathers knew, but it is to a great extent negative. To many this seems the only real religious movement. But they who refuse to be misled by appearances, and who enquire without prejudice, discover that it is one thing to keep evangelical religion out of the leading literature, and another to destroy it. Yes, there is a great and mighty current of true religion making its way from heart to heart, from place to place, and during the last ten years that way has been marked by many marvellous trophies of divine grace.

HOMILIES FOR THE TIMES. XXII.

"*The Lord is my shepherd.*' Psalm XXIII. 1.

When the Jews heard Christ say, I am the good Shepherd, many doubtless were ready to say, Who is our Shepherd but God? Who is this that assumes the prerogatives of God? But the words of Christ always contained their own vindication. He adds, My Father which gave them me, is greater than I, and no man can pluck them out of my Father's hand. And again, Thine they were and thou gavest them me. They were given to Christ by the words, Hear him; this is my beloved Son; that all men should honor the Son even as they honor the Father. The Jews would say, Why should we have been taught to draw nigh to God immediately, and to consider ourselves under his loving guidance, if now we are to come to him only through a Mediator? Is God different to-day from what he was yesterday? Are we to do violence to the very habit of our souls, and to give up our confidence in the heavenly Father, that we may feel our way as we can to Him through another? The answer is, Separate not the 23d Psalm from the 22nd. Let both give their testimony. What is the meaning of all your sacrifices? Without their mediation you could not approach God? God is your Shepherd; yet without the shedding of blood there is no remission. God is your Shepherd; but the very expression bids you remember the lambs slain in sacrifice from the foundation of the world. God is your Shepherd; yet how vague and unsatisfactory are your views of him. How difficult it is for your wayward heart to abide in the love of one whose personality you so little realize. All this, and much more, may we say to our modern friends who talk about the Heavenly Father and make no mention of Christ; who trust in their own intuitions and deny their need of a Mediator. The Jews at least had their sacrifices; what have you? Does the Father esteem your intuitions above the words, the holy life, the sufferings, the death of his well-beloved Son? What can your intuitions do? What proof can they give of their wondrous power? Can they subdue your sins, cleanse your heart, give you victory over the world, nerve you against reproach and contumely, sustain you in the privation of all earthly blessings? If they cannot do this, why fancy that God will be so enamoured with them as to pass by the holy life, the spotless character, the atoning death of Jesus? Observe that when he says, I am the good Shepherd, he adds, the good Shepherd giveth his life for the sheep.

A native gentleman, lecturing the other day at Calcutta, had much to say about the Old Testament and the New. By the religion of the Old Testament he meant a religion of conscience, of fear, of bondage, and by the New Testament religion, one of freedom, light and peace. But he had nothing to say of an atoning Christ. He would have us suppose that the great mistake of men is in supposing that sin is any more a barrier between God and their own spirits than they choose to make it; that love is not always ready for the sinner; that God can possibly be seated on any thing but on a throne of grace; that a propitiation, a divine Sufferer, an ever-living Intercessor are necessary in order that God may deal graciously with men.

It is a great misnomer to call such a religion a New Testament religion. The Jews of the present day, having neither believed on the Messiah, nor retained the sacrifices of Judaism, have something that more nearly resembles this religion of freedom, than Christianity does. But our Theistic friends, as well as our modern Jews, have yet much to learn from the New Testament.

It is a very dangerous thing for any man to attempt to imitate the experience of another, while discarding the successive acquisitions by which that experience was reached. The Spirit-taught Christian has peace, an abiding sense of the love of God, habitual freedom in approaching him; his soul is at liberty, unharassed by cares or fears. How attained he to this? He received the testimony of God's word as to the will of God; became acquainted with the law in its comprehensiveness, minuteness and spirituality; saw the exceeding sinfulness of sin, and found out by bitter trial the untrustworthiness and incapacity of his own heart; learned what the sinful heart is so unwilling to learn, the inviolable holiness of God, his utter opposition to sin; was made to perceive the absolute need of one possessed of the purity and moral power and worth that he so lacked, to undertake for him, fulfil the law for him, suffer for him, and intercede for him; found Christ and believed upon him, and through him found access to the reconciled Father; and with joy unspeakable received the Holy Ghost to abide in him for ever, and thus to bind him in union indissoluble with the Father and the Son. This now is the ladder that Jacob saw ascending to heaven. This is the divine method of bringing sinful men to God. He that entereth not in by the door is a thief and a robber; he does not receive, he snatches at the love of God and carries off the mere dream of it.

So that we have the substance what matter how we obtained it? But have you the substance? Can you get the love of a man without his consent? Can you rush violently into the presence of the sovereign and snatch a pardon from his table and fancy yourself forgiven and accepted?

There is forgiveness with God and it is for him to say how it is to be obtained. It is the very acme of folly, may we not say of silliness, for this age to assert that because it has solved so many stubborn problems in Natural Philosophy, found out the true system of the Universe approximately, made many labor-saving machines, and the like, that therefore it is bound to repudiate all that men have been learning in the school of revelation for six thousand years. Shall we laugh at the men that built a tower of Babel, and imagine that we can go to heaven by a balloon? Like the Babel-builders, our modern wise men ignore the great truth, that it

is for heaven to open communications with earth, not earth with heaven. "I am the Way, the Truth and the Life." He was so because he was from above. He came down from heaven not to do his own will, but the will of him that sent him.

Notes from an Interleaved Bible.

Psalm xxii 23, 24. All is now explained. It is made manifest that God was not far from the Sufferer of Calvary, had not hidden his face from him. God had indeed seemed to despise and abhor the afflicted one and to sympathize with the afflicters; and had even withheld the *sense* of his so love as to cause the Man of sorrow to cry out, Why hast thou forsaken me? But it is now made evident that this was his well-beloved Son in whom he was well pleased, and through whom alone men may come to him. All the church of God are called upon to praise and glorify God, for his resurrection is their redemption.

25 'Pay my vows' Fulfil the promises given in the days of his ministry.

26 The character of his kingdom begins to appear. The meek are his disciples. Their enemies thought them extinguished; but when Pentecostal days came they were found, 'eating their meat with gladness and singleness of heart.' Your heart shall live for ever. Eternal life. Their bread is that which giveth life unto the world.

27 There is no end to the marvels of this Psalm. Here is a wonderful promise, making nought of the Jew's exclusiveness and national superiority, but opening the kingdom of heaven to men of every nation. And this wonderful promise is still more wonderful from its connection, following immediately upon such explicit statements of Messiah's sufferings.

'Remember.' There is in the minds of all men a certain amount of religious knowledge unutilized, unobeyed, uninfluential. The Gospel appeals to this, and calls it from the darkness and captivity in which it had been lying, and avails itself of its aid to enter into the heart. See Rom. I. 18-20

28 Governor among the nations. Shall be recognized by the nations as such. What a *bouleversement* of human law and polity is here implied.

29 All the fat shall eat and worship. The antithesis is with v. 26; The *meek* shall eat and be satisfied. The proud, the full, the unsubmissive will be taught to receive everything at the hand of God, and will not eat without prostrating themselves before him. What multitudes even in Christendom sit down daily at loaded tables without any recognition of God. How many openly deny that there is any such thing as providence. Then our philosophers will be made aware that none can keep alive his own soul, and will fear him who has power to cast both soul and body into hell.

'All they that go down to the dust.' Not the dying, but the dead, are meant here. In Ps. xxviii. 1. is a similar expression. This then is like what we have in Phil. ii: "Every knee shall bow and every tongue confess of those in heaven and those in earth and *those under the earth.*" Those under the earth are those that have gone down to the pit, down to the dust.

30, 31. These expressions seem to refer to the true people of the Messiah, the believers of successive generations. Accounted to the Lord for a generation. Gathered from among those who were previously aliens to the commonwealth of God. His children distinctively. We have here an example of a less restricted use of the word generation. It corresponds with seed. They shall come and shall declare his righteousness. Language that exactly sets forth the scope of the Gospel. It is what He hath done, righteousness provided by him, that we preach. A people that shall be born. See Isaiah xlix. 21 &c., and Gal. iv. 27.

Men ask us for the supernatural. Let them look into this Psalm. The lapse of time diminishes not the force of this evidence, but rather adds to it. How fittingly did Christ on the cross utter the first words of this Psalm. Had the disciples on returning to their room and locking the door, read the whole of it carefully, would they not have discerned his speedy resurrection? But no, their eyes were holden until Christ himself came and gave them light. This Psalm waited 1000 years to be understood.

Epitome of News.

SATURDAY, March 28, 1868.

—The *Delhi Gazette*: "The Kotwal of the Palace at Delhi, who is supposed to have taken an active part in the massacre of the 11th May 1857, has just returned from Mecca and was arrested at Delhi on the 21st, by order of the Commissioner, on the charge of waging war against the Queen."

—*Madras Times*: "Dr. Shortt goes home and takes with him about 1½ dozens of the walking fishes of India, some known as Murrul by the Mahomedans and Verals amongst the Tamils: the others, Keravas. Dr. Day is sending as a present to the Regent's Park, Zoological Gardens. Dr. Day has lately been making many experiments on these fishes, and has come to the conclusion that they breathe both air direct from the atmosphere as well as air in solution in the water in which they live".

MONDAY,—March 30.

—*Bombay Saturday Review*: "Colonel Phayre's Journal gives a terse and most graphic description of the country from Addigerat to Antalo, at which place he arrived on the 11th February. It is quite refreshing to read the Colonel's pleasant journal, and note his hopeful sanguine tone about everything. Whatever may be the nature of the difficulties he had to grapple with and surmount, Colonel Phayre never grumbles but puts the best face on everything. The difficulties of the country seem really extraordinary, the pioneers have to clear a part of the way for the advance force almost daily, for there would be no getting on without them, but the work is made so light of, that it is only looked on as a pleasant exercise by all concerned."

—The (Edinburgh) *Daily Review* of March 3rd says: "After two days' discussion, and four distinct sederunts, the last of them only terminating this morning at a quarter before two o'clock, the Free Presbytery of Edinburgh has pronounced by a decided majority in favour of the motion most friendly to progress in the negotiations for union with other Churches. It will be remembered that four motions were put before the Presbytery at its meeting last week, and another was submitted this morning by Dr. Duff, mostly in the sense of Dr. Brown's. This motion, however, was not seconded in time, and Professor Smeaton's motion being withdrawn, the vote was first taken between the last two of the three remaining overtures. Mr. Mackenzie's, which may be briefly designated the middle motion, was put against Dr. Bonar's, which proposed to discontinue the negotiations, and was carried by 38 to 36. Mr. Mackenzie's motion was then put against Dr. Brown's, when the latter was carried by 36 to 21, the Presbytery thereby declaring that it concerned the character of the Free Church and the interests of religion that the movement towards union should not be needlessly broken off, but that the Assembly be overtured to prosecute to a close the inquiry into the amount of agreement among the negotiating Churches, with a due regard to the principles of the Church, and also in such a manner as to assure the Church that full time would be afforded for deliberation on all questions on which it might have to decide. Of the ministers, 21 voted for Dr. Brown's motion, and 14 for Dr. Bonar's. Of the elders, 17 voted for Dr. Brown's motion, and 7 for Dr. Bonar's. The result was received with loud applause, and a demand of three cheers for Dr. Rainy, from an enthusiastic student, responded to by the students. Dr. Bonar entered his dissent for himself and those who should adhere to him."

—The English Mail Feb. 26th, arrived on Saturday. That of the 6th of March, the first of our weekly Mails, arrived yesterday.

—*Overland Mail*:—Mr. Fawcett is going to propose in the House of Commons that competitive examinations for the Indian Civil Service should be held at Calcutta, Bombay, and Madras simultaneously with the examinations in London.

The North German Confederation has agreed to recognise the rights of naturalized citizens who have been five years in the United States.

A speech by the ex-King of Hanover, in which he expressed his conviction that he should return to his kingdom as an independent sovereign, has attracted much attention in Germany.

A singular fire occurred on the night of February 18 at the works of the United General Gas Company, Limerick. A storm was raging at the time, and a strong gust of wind caused a gasometer which contained 200,000 feet of gas to cant over and fall against a wall; and the wall giving way, a large breach was made in the gasometer, from which the gas rushed out with immense force. When the gas reached a lamp in the yard it caught the flame, the blaze spread rapidly to the breach, and nearly the whole of the gas which the ponderous vessel contained was burned out within an hour. The light was visible for miles round the city.

The Bishop of London stated in Convocation the other day, that two of the clergy of his diocese had announced to him their intention to secede to the Roman Communion. It is said that the clergymen referred to are the Rev. Messrs. Akers and Hammond, two of the curates of the parish of St. George's-in-the-East.

On February 21 a meeting of members of the Society for the Propagation of the Gospel in Foreign Parts was held in Willis's-rooms, for, amongst other things, the election of six new members of the standing committee. The Rev. Dr. Miller, vicar of Greenwich, had been nominated as one of the candidates, and it appears to have been generally understood that the election would be made a trial of strength between the High Church and Evangelical sections of the Church of England. The Archbishop of York occupied the chair, and the attendance was exceedingly numerous. Dr. Miller was defeated by a majority of 118. The meeting lasted over two hours and a half, and the proceedings are said to have been of a very stormy character.

A subscription for a college for women—in the Oxford sense—an institution in the country where young women should be resident during the whole of the academical (half the actual) year, has been begun by a donation of 1,000*l.* by Mrs. Bodichon, followed by many subscriptions of 100*l.*

The Mont Cenis Summit Railway is expected to be opened for regular traffic on May 1 next.

A letter from Naples, of February 12, says:

An Italian emigrant recently returned to his native town, Narese, with a fortune of 45,000 francs in paper. He laid his wealth upon a table and sallied forth, leaving a little child at play in his room. When he returned home he found his hard-earned fortune a mere smouldering heap of ashes upon his own hearth. The child, for want of some better amusement, had flung the pile of notes into the fire. In a paroxysm of fury the man stretched the innocent offender dead at his feet with a single blow, and is now in gaol awaiting his trial for the murder.

The Grand Council of the canton of Friburg, Switzerland, has just re-established the penalty of death, which was abolished twenty years ago. Out of 85 votes, 51 supported the re-introduction.

Mr. Charles Dickens recently sent 1,000 dollars to Mrs. Clemm, mother-in-law of Edgar A. Poe.

Brigham Young has announced to the "Saints" that the Spirit of God has instructed him to order them to leave off drinking tea and coffee.

It is rumoured that the Principalship of the Edinburgh University has been offered to Sir Alexander Grant.

(Rather he has been invited to become a candidate The election will take place some months hence).

Sir Thomas Henry has refused the application of the Jamaica Committee to issue a warrant againt Mr. Eyre

A royal commission is to be appointed to inquire into the whole system of trials by courts-martial.

The Easter Monday Volunteer Review is to be held this year at Portsmouth.

A drinking-fountain, erected at the expense of the Maharajah of Vizianagram, has been opened in Hyde-park.

A project for a daily mail to India has been submitted to the Society of Arts by Mr. Hyde Clarke.

An important archæological discovery has recently been made in Rome. This is nothing less valuable than eight of the missing fragments of the plan of ancient Rome, which was incised in marble by order of Antonius Caracalla, and is famous under the name of the Pianta Capitolina, and occupies part of the sides of the staircase in the Capitoline Museum. Two of the eight pieces are of considerable dimensions; one of the other fragments illustrates the Porticus Liviæ in the most satisfactory manner.

The ex-King Louis of Bavaria died at Nice February 29, in the eighty-second year of his age. He succeeded his father, Maximilian I., on October 13, 1825, and giving himself up to his taste for the fine arts, he imposed the strictest economy on the financial administration of the country, in order to procure means for the acquisition of works of art, and for the erection of the Glyphtotheca, a magnifi-

cent museum of sculpture. His administration was at first liberal, but in 1830, alarmed by revolutionary symptoms, he suddenly changed his whole policy, threw himself into the arms of the Ultramontane and Reactionary parties, and established a petty reign of darkness and terror up to the time at which Lola Montes came to rule for a brief period over both him and his subjects, and involved the King and very nearly the throne in her ruin. The adventuress was introdnced at Court as the King's "best friend;" the rights of Bavarian citizenship, the Barony of Rosenthal, the County of Lansfeld, a newly built palace, and a pension of 20,000 florins were lavished upon her; the Queen was compelled to confer upon the dancer, with her own hand, the great cordon of a Chanoiness of the Order of Theresa instituted by her Majesty herself, and bearing her name; Ministries rose and fell at a nod from the arrogant favourite; and, finally, after coquetting with and betraying now this and now that party, she made herself obnoxious to all, and excited such an outburst of indignation that it was only at the cost of his dignity, and very nearly of his life, the King was able to smuggle her across the border whither he was soon to follow her. In March, 1848 he abdicated in favour of his son Maximilian Joseph II. who died in 1864. King Louis regained in his retirement that public favour which he had forfeited on the throne, and devoted the rest of his life chiefly to art.

—We have received the first number of the *Nagpore Observer*, a handsome sheet published in Marathi and English. It says: "Mr. Rundell, senior partner of the famous Contracting Firm of Rundell Palmer and Co., has condemned the works of the G. I. P. Railway generally as being hopelessly defective in design. The consequence will tell terribly upon the dividends of the Company, as they will now be obliged to reconstruct the whole of their principal works from Bombay to Nagpore. But it's a bad wind that blows nobody good. The labouring population should now be exultant, as there will shortly be a superabundance of employment for the working classes, and the present rate of wages is sure to be considerably enhanced."

—*Times of India*, Antalo, 11th: "The Abyssinians like us all very much, and would rejoice to have the English rule over them for ever, because they never before were enriched, but impoverished, by armies within their borders; whether they yet respect the English is another thing. They have heard that the English pay honestly for every thing they want in India and other countries they conquered, that the church is not allowed to rob and squeeze the people, and that a remunerative amount of the proceeds of the soil is always left to the cultivator; and they wish it were thus with them, from whom the priests exhort two-fifths and the prince two-fifths more but they have no idea that our power to-day is other than a mere accident, or that it has been worked out by slow and painful degrees, and that they must imitate if they would be like us."

The line of telegraph has reached Addigerat.

—*Bombay Gazette*: "A new Telegraph Company has been formed to establish an overland line through Prussia, Russia, and Persia, to Kurrachee. The concessions already obtained by the Company will enable them to send through messages in English from London to Bombay for about £ 3-10"

TUESDAY,—March, 31.

—*Friend of India*: "On Tuesday (25th) morning last the Viceroy accompanied by a large party proceeded by rail to Serampore, and thence on elephants to Bydubatee, to inspect a large herd of elephants recently brought down by Lieutenant J. Johnstone, as the results of his elephant catching during the last season at Cuttack. The herd numbered a hundred and eight young and old, of which sixty are still more or less in a wild state."

—A Benares correpondent informs the *Pioneer* that the Commissioner, though he failed to induce the Delhi princes to send their chileren to the College, has persuaded them to subscribe to an English school in their own neighbourhood which the young princes will attend. Twenty-one descendants of Tamerlane have put their names on the register.—

—The Pioneer Force of the Army in Abyssinia is now under command of Brigadier General Field. Colonel Phayre, Deputy Quarter Master General, accompanies the Force. Major General Stavely commands the 1st Division, Major General Malcolm the second.

—Cotton of the value of 70 lacs was shipped last month at this port.

—Miss Carpenter has published a book on India.

—The Delhi and London Bank have lost seven lacs by gross mismanagement at Delhi and Lucknow.

—*Prubhakar*: "We have exposed often and often the misdeeds practised by the Baroda Durbar and called loudly upon the Bombay Government to interfere and put a termination to the atrocious barbarity of the Indian Nero, whose fratricidal intentions are quite glaring and evident. But we have not as yet observed Government taking any action in the matter; on the contrary we see the contemptible zeal and obduracy with which some mercenary public writers are daily trying to throw dust into people's eyes with respect to the real state of things in the Baroda Court."

—The Mont Cenis Tunnel.—It appears that at the close of 1867 four miles and 5035 feet of this tunnel had been completed, leaving two miles and 4018 feet still to be pierced. The distance pierced in 1867 was 5040 feet, as compared with with 3416 feet in 1866, 4079 feet in 1865, 3626-feet in 1864,2673 feet in 1863,2076 in feet 1862, 1210 feet in 1861, 1144 feet in 1860, and 2889 feet in the preceding years. The outlay made upon this remarkable and important work (which has now been more than ten years on hand) amounted at the close of 1867 to about £1,700,000. It is now hoped that the tunnel will be completed in 1871. Its length when finished will be seven miles 3773 feet, and its total cost will be about £2,500,000, or something more than £300,000 per mile.

WEDNESDAY,—April, 1.

—Mr. Rassam, writing to the *Pall Mall Gazette*, says: "The force which is being sent to Abyssinia is enormous, and had I been asked as to the number required, I should have said that 6,000 men of all arms would have been more than sufficient. A force double that number will not only retard the advance of the army, but add greatly and uselessly to the expense.

"His Majesty still keeps on the best terms with me, and every messenger who arrives is directed to pay me a complimentary visit. Three days ago he sent Yasbalaka Leah, his old and confidential messenger, with the following message:—'How are you, my friend? Thank God, I am quite well. I have now reached Baitahor and hope to be with you soon. The nearer I approach you, the happier I feel. The reason I sent you to Magdala was because I wished you to be in my house, with my queen consort and son. I hope they have been kind to you and attended to all your wants.'

"On the strength of this courteous massege I was advised by the chiefs to write his Majesty a complimentary letter and congratulate him on his safe arrival at Baitahor. What a degrading position it is to be obliged to resort to such gammon."

We should think so. More degrading than the chains.

—A tiger at Mahabaleshwar has killed two natives.

—The Annual Exhibition of the Free General Assembly's Institution took place yesterday. The *Times of India* (while complaining that the proceedings were too protracted) says: "The several classes were examined in reading (English and the Vernacular), spelling, pronunciation, Scripture History, and translations, &c. The younger pupils repeated several simple poems, and some of the more advanced read essays of their own composition. One of these was a sketch of Abyssinia by a little native of that country, and was an exceedingly creditable production, especially as it was stated the boy had only left his country and been under instruction two years. A brother of this youth also displayed remarkable intelligenee. One could not help feeling pleased at observing the general proficiency of the pupils."

The attendance during 1867 has averaged 494.

"In the College Division of the Free General Assembly's Institution, the instructional arrangements and consequent division of labour mentioned last yeur still continue. The Rev. John Wilson, D. D., F. R. S., *Convener*, Instructor in Theology, Indian Languages and History, and Elementary Natural History. The Rev. James Aitken, English Literature and Elementary Chemistry. The Rev. Richard Stothert, M. A., General History, Logic, and Moral Philosophy, and Greek. The Rev. Dhunjibhai Nauroji, Religious, Moral. and Historical Instruction. Edward Rehatsek, M. C. E., Mathematics, Natural Philosophy, Physical Science, and Latin.

"The Bible is read and studied in English, under Mr. Stothert; in Latin and in French (to a small extent) under Mr. Rehatsek; and in the native languages (for translation) under Dr. Wilson. Even the secular teaching is associated with religious instruction, when it can be appropriately introduced. Dr Wilson's weekly Lecture is alternately on a religious and scientific or literary subject. In a voluntary class, meeting on the Lord's Day, he has finished the reading with a running commentary of Jonathan Edward's History of Redemption. The class now referred to is proceeding with the Pilgrim's Progress, which is much appreciated by its members. There is a constant comparison of the doctrines and institutes of various religions in the classes for Oriental languages and history. The English literature taught receives, too, religious illustration. Mr. Dhunjibhai lately formed a weekly class for the study of Butler's Analogy with its obvious applications; and Mr. Stothert for study directly biblical."

The Hon. A. Brown, who presided, said that he had recently visited the Free Church Institutions at Madras and Calcutta, and thought that this compared very favourably with those.

—The Agra Church Missionary Committee have found it necessary to appeal to the liberality of the Christian public of these provinces in behalf of the Secundra Orphanage.

—*Bombay Gazette*: "The Rev. James Paterson, missionary in connection with the Bombay Harbour Mission Union (established now more than ten years ago for the spiritual instruction of seamen in this port, and entirely supported by voluntary contributions from the Bombay merchants), desires gratefully to acknowledge the receipt, through Captain Breckenridge, of the ship *Otago*, of a purse containing 240 rupeees from a few commanders of ships that have just left or are about to leave the Harbour, which gift he has been requested to receive (quoting their own words) as a proof of the respect in which he is held and of their appreciation of the work he is engagod in, and to commend him for the purpose-like and energetic manner in which he carries on the proper work that belongs to a Harbour missionary."

—The same: "We learn from Calcutta, that a Commission, consisting of the following gentlemen, has been appointed by the Government of India to conduct an investigation into the affairs of the old Bank of Bombay:—Mr. G. Campbell, Mr. A. Grote, Mr. Probyn, and Mr. Batten, of the Bengal Civil Service; Mr. Wm. Holloway, a Civilian Judge of the High Court of Madras; Major Harrison, of the Pay Department, Calcutta; and Mr. M. McIvor, of the Bank of Madras."

THURSDAY,—April, 2.

—The *Bombay Gazette* states that the Tax on Trades and Professions was passed yesterday by the Viceroy's Council.

—The Annual Meeting of the Bombay Scottish Education Society was held on Tuesday in the Town Hall, a full report appears in to-day's papers. Want of space forbids our doing more than quote the remarks of the Chairman, Hon. Alex. Brown:

"The actual success of the Society was owing to a great extent to their good fortune in securing such admirable teachers as Mr. and Mrs. McDonald. (Applause.) The committee had entire confidence in them, and he rejoiced to see that they also enjoyed the confindence of the parents and the affection of the children. Their system of teaching seemed to him admirable, and he was sure any one who visited the school would find himself amply repaid, for it was execedingly interesting. He had himself felt inclined to envy the advantages the boys and girls were enjoying under Mr. and Mrs. McDonald; and he was sure the education they received was a very different thing from what *he* had got at School. They were taught their lessons in such a manner, that they must be more a pleasure than a toil to them, and, as far as he could see, they were in a fairer way for becoming learned persons when they grow up, than many others educated at home had been in their young days. (Hear, hear,) Allusion had been made to the great need which had existed in Bombay for such a School, and there could be no better evidence of that need than the success which had attended this school and those of the Diocesan Board of Education. These schools had flourished side by side without the least interference one with the other, and without treading on each other's toes in the slightest degree. He was sure each would rejoice in the other's success, and he trusted that the two societies, would flourish long in Bombay, to supply a want which had been so much felt."

FRIDAY,—April, 3.

—The *Indian Churchman and Powla* says: "The process of launching the 'Great Eastern' extended over two or three months, and it so happened that the tide rose sufficiently high to float her for the first time on a Sunday."

The statement made at the time was just the contrary. The tide served on the Friday, and all the arrangements were made for launching her on that day, but out of deference to the superstitious feeling of the workmen, the launching was deferred till Sunday. Probably the *Chuchman* thinks the latter a better day for it than the Friday.

—*Bombay Gazette*: "Government is guilty of interference, but the interference is in favour of heathenism. All the passive power of Government is employed to bolster up a faith which is necessarily decaying from contact with civilization, and which without the countenance of the State, would have sunk into a lower depth of decadence than that to which it has already sunk. The unworthy fears by which this conduct has been actuated are, moreover, utterly unfounded. Our rulers have in fact themselves created the bugbear at which they tremble. The natives as a body would not resent the offer of the religion of their rulers. They have been too much accustomed to see their rulers impose their religion upon them by the sword, to feel disturbed by the milder, means of a mere *proffered* exposition of the Christian faith."

—Deaths last week, 332.

—W. E. Waite, charged with adultery, is commited to stand his trial before the High Court.

—The Annual Examination of the Byculla Schools took place on Wednesday.

—The following is from a letter by J. C. in the *Times of India*: "The trustees of the Cathedral get a large sum from a Hindoo, expressly for a school in which Christians and heathens were to be educated together. They first divert the larger portion of it to pay for the extension and ornamentation of the Cathedral, and with what remains they propose to educate Christian children only, and so, by some means or other, which I do not quite comprehend, do honour to the memory of a Christian Bishop, while they go to Government and ask the Right Honorable the Governor in Council actually to break his word with Miss Prescott, and to sanction what, if it is not a breach of trust, I do not know, as I have already said, by what name to designate."

TELEGRAPHIC NEWS.

London March 17*th*.—In the House of Commons last night the debate on Ireland was concluded.

Mr. Gladstone declared Government had totally failed to realise the gravity of the crisis. He believed the establishment of a Catholic University to be impracticable, and expressed himself favorable to giving compensation to tenants for the improvement of land.

The Protestant Church must, he added, be disestablished, and he would himself submit the question to Parliament.

In reply, Mr. Disraeli sarcastically alluded to the inaction of the Liberal Government towards Ireland, and defended the establishment of a Catholic University. With reference to the question of tenants he would propose that last year's bill he modified, and urged prudence in respect of the Church question. He moreover threatened to appeal to the country.

Mr. Maguire's motion and amendment were then withdrawn.

The Chancellor of the Exchequer, replying to Captain Vivian as to the present expense of the Abyssinian Expedition, said it was £3,500,000.

Sir Stafford Northcote, replying to Mr. Nicol, said that he declined to limit the Commission of Enquiry into the affairs of the Bank of Bombay to persons unconnected with the Presidency. Had he done so, it would have implied an uncalled-for imputation on the Bombay service generally.

Sir John Trollope, Sir John Walsh, Sir Brook Wm. Budges, and Sir W. Stirling Maxwell have been raised to the Peerage.

20*th*,—The Irish Reform Bill was introduced yesterday—the county franchises remain unchanged, but the borough franchise has been reduced to £4.

21*st*.—Yesterday in the House of Commons, Mr. Gladstone announced his intention to bring forward a motion respecting the Irish Church.

In a debate, which ensued on the subject of expatriation, Lord Stanley declared the doctrine was indefensible. The allegiance maintained by England and the United States rendered it moreover impracticable. He had instructed Mr. Thornton, the Minister at Washington, to open negotiations with the American Government.

Mr. Adderley, replying to Mr. Goret, denied the reality of the grievances of Celyon as represented in the petitions to the House, and defended the composition of the Legislative Council.

The Fenian prisoner Mackay having been convicted of treason has been sentenced to twelve years penal servitude.

23*rd*.—Telegrams from the continent state that the Austrian Reichsrath has adopted the Civil Marriage Bill notwithstanding the opposition of the Clerical Party.

A pamphlet has been published by the Emperor Napoleon in vindication of conscription Disturbances are reported to have taken place in France.

24*th*.—In yesterday's sitting of the House of Commons, Mr. Gladstone moved the resolutions of which he had given notice, declaring that the Irish Church must cease to exist as an Establishment, forbidding any further exercise of patronage, and praying the Queen to surrender her interests in the temporalities of the Irish Episcopate. The Debate on the resolutions has been fixed for Monday next (30th March).

A very influential meeting, presided over by Sir Frederick Halliday, was held yesterday at the Mansion House for taking into consideration the unsatisfactory state of telegraphic communication with India.

A standing committee was appointed to call information and to bring the subject before Government in the House of Commons.

25*th*.—In the House of Lords yesterday, Government introduced the new Education Bill, and proposed to create a Secretary of State for Education.

26*th*.—The House of Commons has passed Mr. Gladstone's Church Rates Bill.

The French Chambers have passed a Bill granting the right to hold meetings of a public character.

Washington 21*st*—The Reconstruction Commitee has recommended that representatives from Alabama be admitted to Congress.

23*rd*. President Johnson's counsel has filed his reply to the charges brought against him, all of which he denies. He has applied for a delay of 30 days to prepare for the trial. The Senate has refused his request.

25*th*:—The House of Represantives has filed President Johnson's reply regarding the impeachment charges. The trial has been fixed for Monday.

President Johnson has vetoed the Bill prohibiting appeals from Circuit to Supreme Courts.

Miscellany.

—The *Daily Review* (Edinburgh): "We have grown used to the idea of holding our Indian empire by means of an expenditure of life which many think scarcely compensated for by the importance of the possession, but even to those who take a different view, the proposal to colonise in India may, at first sight, appear absurd. It would be so if the idea, which is correct enough in the main, though, perhaps, a little exaggerated, of the scorched plains were applicable to all India; but that is not the case. There are large tracts which are farther from the Equator and more temperate in climate than parts of Australia in which colonies have been founded. It should be remembered, too, that climate does not depend altogether upon position with respect to the Equator. Elevation above the sea-level plays a very important part in the production of climate. The history of our Abyssinian expedition suffices to teach that. We read in the letters of special correspondents that at Zoula, which is on the level of the Read Sea, our soldiers suffer from intense heat, while at Senafe, only about sixty miles distant, they want winter clothing, and are glad to wrap themselves in blankets at night. The reason of course is that, though Senafe is only twelve or thirteen degrees north of the Equator, it is some 8000 feet above the level of the sea, and its altitude accounts for the coolness of its climate. What is true of Abyssinia is also true of India—while the plains are baking in the fierce sun rays, snow is on the summits of the mountain ranges and between them is every variety of climate. Our correspondent—a medical man who has passed many years in India, and is personally acquainted with the locality to which he calls attention—points to the Kassia Hills, to the south of Assam, as a spot eminently fit for the establishment of a colony of Europeans. At an leevation of four or five thousand feet above the level of the sea, and with a climate the heats of which do not exceed those of an English summer, while the winters are far less rigorous than those of this island, is a tract of about 50 miles wide and 130 or 140 long. This territory, which belongs to Great Britain, our correspondent describes as of great fertility and abounding in mineral wealth, the coal cropping out on the sides of the hills, so that it can be obtained without mining. The district is richly wooded, oaks and pines of large size being among the trees, and is well watered by streams which flow through it from the snow-capped mountains. These streams bring down with them gold, denoting the presence, in large quantities, of that metal in the higher altitudes from which they flow, and they provide abundant water-power for manufacturing operations. The communication with Calcutta is by a net-work of rivers, on which steamers ply, traversing the distance in about fourteen days. It must be admitted that such a country seems preferable for European colonists to the settled portions of Australia, and there are reasons for supposing that it is more favourable to the perpetuation, in all their original vigour, of European races. In that respect the experiment has not yet been fairly tried, either as to Australia or America, but there are signs which may reasonably suggest some doubt as to the result. But putting that question aside, and leaving Australia out of sight, the bulk of our emigrants go to America where they become aliens, and may become in the future enemies. The diversion of a portion at least of the stream of emigration to the Indian hills appears to be, from that point of view, an object of sufficient Imperial importance to excite the interest of the Goverment and people of this country, and we may add that no surer guarantee of the security of our magnificent Indian empire could be given than the existence in it of prosperous and loyal British colonies, contributing by example to its social and industrial improvement, developing its splendid resources, increasing its wealth, and adding greatly to its material strength."

THE LAST HOURS OF SIR DAVID BREWSTER.

At the sixth ordinary meeting of the Royal Society, held on Monday night in the Royal Institution, Sir James Y. Simpson, in referring to the lamented death of Sir David Brewster, the President of the Society, moved a resolution of admiration for his genius and regret for his loss. He said—It happens that I was the last Fellow of the Royal Society who conversed with Sir David Brewster before his death, and it seems to me that I carry almost a mission from him to us—from the dead to the living; for when I last visited him at Allerly, when he was within a few hours of death, when he was already pulseless, his mind was perfectly entire, and perfectly composed; and on asking him, among other matters, if he wished any particular scientific friend to take charge of his remaining scientific papers and notes, he answered me, "No; I have done what every scientific man should do—viz., published almost all my observations of any value, just as they have occurred." He then explained that he had left one paper on "Films" for the Society, and went on to express an earnest regret that he had not had time to write to the Society another descriptive of the optical phenomena which he had latterly observed in his own field of vision, where there was a partial degree of increasing amaurosis, which, he thought, might be yet found a common form of failure in the eyes of the aged. He described the appearance of this partial amaurosis minutely and energetically, telling me for your hearing that "the print of the *Times* newspaper had begun for a year or two past to look at one part in the field of vision as if the white interstices between the letters were lightly peppered over with minute dark powder;" and the amaurotic point was, he observed, latterly extending like the faint extending circle around a recent ink blot on blotting paper. The clearness, vigour, and energy with which he detailed all this and more were amazing in one already so very weak, and so very near the last ebb of the tide of life. Then let me say further in relation to him as a philosopher, that his death has broken several curious links with the past. For example, as I was told when down in that part of the country, he was the last of the stars that forty years ago dwelt on the banks of the Tweed, and formed the constellation of friends that clustered there round the Great Wizard of

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the North at Abbotsford. In the first years of this century—1802-1803—he was much with Cavendish, connecting us thus with the grand band of philosophers who lived in the metropolis of England. Married to a daughter of Macpherson, he connected us with the time, more than a hundred years ago, when Johnson, Blair, Home, and others, disputed so acrimoniously as to whether Ossian's poems were true or not. Professor Fraser told me this day what I have heard before with regard to his great precision, energy, and determination of thought—that during the seven years that he (Professor Fraser) was editor of the *North British Review*, Sir David Brewster contributed an article to every number; and that he did far more—that he stated the day when his first slip of paper would come, and the day when it would be finished. His manuscripts came as they were written—day after day, and sheet after sheet—and without the necessity of the revisal of those preceding. He thus worked with the precision and regularity of a mechanical rather than a mental machine. Sir David Brewster must have been originally endowed with a robust and iron constitution, Few men ever reached the age of eighty-seven with an intellect so unimpaired and an ear so acute. In later years, however, he had repeated attacks of serious illness. But since he attended the meeting of the British Association at Dundee in autumn last, where he was carried out from one of its crowded meetings in a state of syncope, his health has rapidly declined. He died, ultimately, of an attack of pneumonia and bronchitis. A rigor, ushering in the fatal illness, occurred eight days previous to death. From the date of its occurrence he felt and stated that the grasp of the hand of death was now fixed upon him. Yet, though feeble and week, he insisted on being allowed to rise and work for a few hours daily. Three days before he died, he insisted on dressing and going into his study where he dictated several farewell letters and amongst others, one to our secretary, Dr Balfour. "Permit me," he pled with those around him, "permit me to rise once more for I have work to do." "I know," he added, "it is the last time I shall ever be in my study." Towards the end of that day's work his friend and pastor, Mr. Cousin, visited him. "My race," said he to Mr Cousin, "is now quite run. I am now no longer of use either to myself or to others, and I have no wish to linger longer here." "Yet," he added after a while, "Yet it is not without a wrench that one parts from all those he has loved so dearly." To Mr. Phin, and other clerical friends, he freely expressed in these his last days the unbounded and undoubting faith of a very humble and very happy Christian. No shadow of dubiety ever once seemed to cloud his mind. Like my former dear friend and old school companion, Professor John Reid, he seemed to be impressed with the idea, that one of the great joys and glories of Heaven would consist in the revelation of all the marvels and mysteries of creation and science by Him by whom "all things were made," and who, as Professor George Wilson held it, was not only the Head of the Church, but the Head and origin and source of all science. "I have," he remarked to me, "been infinitely happy here; but I soon shall be infinitely happier with my Saviour and Creator." As death drew more and more nigh, the one idea of his Saviour, and of his being speedily and eternally with Him, grew stronger and more absorbing. A near connection, but not a relative, who in former years often lived in his house, and latterly formed one of the loving watchers by his death-bed, writes me this characteristic and striking anecdote:—When we were living in his house at St. Andrews twelve years ago, he was much occupied with the microscope, and, as was his custom always, he used to sit up studying it after the rest of the household had gone to bed. I often crept back into the room on the pretence of having letters to write or something to finish, but just to watch him. After a little he would forget that I was there, and I have often seen him suddenly throw himself back in his chair, lift up his hands, and exclaim, 'Good God! Good God! how marvellons are thy works.' On Sunday morning I said to him that it had been given to him to show forth much of God's great and marvellous works; and he answered, "Yes, and I have found them to be great and marvellous, and I have felt them to be His." As a physician, I have often watched by the dying; but I have never seen a death-bed scene more full of pure love and faith than our late President's was. His deathbed was indeed a sermon of unapprouchable eloquence and pathos. For there lay this grand and gifted old philosopher, this hoary loving votary and arch-priest of science, passing fearlessly through the valley of death sustained and gladdened with the all-simple and all sufficient faith of a very child, and looking forward with unclouded intellect and bright and happy prospects to the mighty change that was about to carry him from time to eternity. Sir David Brewster appears to have left for us all a strong and touching and marvellous lesson alike in his life and in his death. In his life he has shown us what a gifted and gigantic intellect can effec, when conjoined with industry and energy, in the way of unveiling and unfolding the secret laws and phenomena of nature. In his death he has shown us that one possesssing an intellect so gifted and so gigantic could possess and lean upon the faith of a pure and simple-hearted Christian. That faith made to him the dreaded darkness of the valley of death a serene scene of beauty and brightness. May God grant that it do so to every one of us. His spirit even now seems to me to be beckoning on the votaries of literature and science, here and elsewhere, along that path which he has so gloriously trod, upwards and heavenwards and Christwards.

PASSENGERS SAILED.

Per P. and O. Steamer, *Carnatic*, 23th:

For Southampton—Mr. Robb, Mrs. Scanlan, Dr. Seward, Miss Leahy, Mrs. Doveton, Mrs. Buley, Lieut. H. S. Stewart, Mr. Dundas, Mrs. Walsh, Commander Drummond, Col. Galway, Mr. and Mrs. Goulding, Dr. and Miss Reid, Mrs. Jones and infant, Mr. Laurence, Mrs. Barnett, Mr. E. W. Ravenscroft, Mrs. Fife, Mrs. Scobie, Mr. H. Hough, Mr. F. Harrison, Mr. E. Marg, and W. Britter.

For Marseilles.—Lieut. Boletho, Lieut. J. G. Pollock, Major Miles, Lieut. Col. Bates, Mr. R. R. Carew, Mrs. Reale, Mrs. Barron, Surgeon and Mrs. Dempster, Mrs. Williams, Mr Amoodie, Major and Mrs. Bertram. Mr. G. Hall, Mr. W. Westendorf, Mr. Comyns, Lieut. Col. C. E. Mills, Mr. E. K. May.

For Suez—Mr. Goolam Rassen, Sir John Wemyss, Hon. E. Drummond, Mrs. and Miss Drummond, Dr. and Mrs. Jamieson, Mr. H. Fane, Mr. J S. Drummond, Mr. P. W. Robertson, Mr. L. G. Hynes, Major and Mrs, Bonus, and Mr. and Mrs. Cleveland.

PASSENGERS ARRIVED.

Per P. and O. Steamer *Rangoon* 29th:

From Southampton.—Miss Ridge, Mrs. Schwab, Mr. C. Mayhew, Mr. W. Foster, Mr. G. Mayne, Mr. B. Carr, Mr. E. Slight, Mr. W. Whitehouse, Mr. J. Marsden, Mrs. McGeehan, Mr. C. M. Hall, Mrs. Brown, Mrs. Odevaine, Mr. and Mrs. Speek, Mr. Watson, Mr. Roberts, Mr. Pim, Mr. Ford, Mr. Loggin, Mr. Miller, Dr. Jay, Dr. Stafford.

From Marseilles.—Dr. Hausheer, Mrs. Col. Tytler, 2 infants, Mr. W. Baily, Mr. C. Warwick, Mr. W. A. Langdon, Messrs. N. Nowrojee, T. Harris, R. Pace, F. W. Fuller.

From Suez.—Mr. Gumpert, Mr. Toaks.

From Aden.—Captain Drew, Captain Laing, Mr. A. Mair, Mr. M. Cursetjee.

DOMESTIC OCCURRENCES.

MARRIAGES.

WALLACE—HARTER—Feb. 24, at the parish church Eccles, by the Rev. F.H. Robson, St. John's, Pendlebury, assisted by the Rev. J. P. Pitcairn, vicar of Eccles, Alexander Falconer, youngest son of the late L. A. Wallace, Esq. Edinburgh, to Katharine Louisa, daughter of William Harter, Esq. Hope, Eccles, Manchester.

WOOLMAN—ETON—March 24th, at Christ Church, Byculla, by the Rev. C Kirk, Alfred Woolman, Permanent Way Inspector G. I. P. Railway, to Bridget Eton.

DEATHS.

FORBES—March 23rd, at Baroda, Colonel John L. Forbes, Adjutant General H. H. the Gaekwar's Troops, the only son of Colonel John Forbes, C.B, H. M.'s Bombay Light Cavalry, aged 19 years.

CLEARY—March 28th, at Bombay, Mr. John Cleary, B. B. and C. I. Railway.

Advertisements.

BOMBAY SCOTTISH EDUCATION SOCIETY.

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The Course of Instruction comprises:—

Holy Scripture.
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Writing and Arithmetic.
History.
Geography, Political and Physical.
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Algebra and Euclid.
Latin.
Music, Vocal and Instrumental.
Plain and Fancy Needlework.

FEES:—First and Second Classes .....Rs. 5 per Month
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Fourth and Fifth Classes .....10 "

Four members of a family are charged as three.
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To complete the arrangements of the Institution, adequate provision has been made for the reception of Pupils as BOARDERS by Mr. and Mrs. MACDONALD.

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BYCULLA.

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THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E. H. DuBois, in connection with the School held in the Freemasons Hall, Mazagon. A large house with extensive ground, and ample accomodation for a number of Boarders has been secured in a healthy part of Byculla.

Children of both sexes from the ages of 6 to 15 will be received, and every effort made to ensure them a happy and comfortable home.

The course of study will be varied according to the age and attainments of the pupils, commencing with the elementary branches and rising to the Matriculation standard of the University of Bombay. The Home-arrangements of the Boarders will be under the Superintendence of Mr. and Mrs. DuBois and an assistant resident Master.

From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral, and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty response on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DUBOIS, Byculla.

G. C. REYNELL,
Honorary Secretary Diocesan Board of Education.

HOUSES AT MAHABALESHWAR.

MR. PAUL MYALT, House Agent at Mahableshwar, has fifty houses to let at from Rs. 20 to Rs. 100 per month and upwards, for the cold season.

The Cold Season is considered to reckon from 15 of October to the end February, and the Hot Season from the 1st March to the 1st of June. The most pleasant, genial, and temperate is the Cold Season when Mahabaleshwar should be visited, and at which period it resembles an European spring, and is most delightful, as the air is clear, and bracing, and the few Visitors who do then come always get Houses very cheap, to hire, either by the month, or for the season. Apply to Mr. Myatt, as above.

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